

Editor Returns From Happy California Revival

It is Tuesday and we are skimming across the landscape of New Mexico. We crossed the Continental Divide this afternoon and will soon be to El Paso, planning to arrive in Dallas Wednesday afternoon. The revival at the First Baptist Church, Maywood, California, closed Sunday. I think eighteen came forward during the day and perhaps seventy during the two weeks. There were many remarkable and happy conversions. Pastor and church were happy over the revival. The attendance was large and some came from all over the Los Angeles area.

Here is a letter handed in Sunday night by one of the converts:

"Dear Brother Rice:

"I want to thank you from the bottom of my heart for your wonderful revival services, and I'm so sorry they are now at an end.

"Your preaching of God's glorious words has saved our family from a terrible, disastrous end. No one ever cared whether my mother, sister, or myself went to church or was saved until you came to the First Baptist Church in Maywood.

"We were all leading a ruinous life and were so unhappy until Dr. Barlow and his good wife persuaded us to come and hear your services. God bless them and help them.

"First, my younger sister went with them and by your wonderful preaching and the glory of God she was saved that very night. I saw how happy she was and decided to go the following evening. The same thing happened to me and God just beckoned to me to be saved and I was.

"A few nights later my dear mother went with us and, glory to God, she was saved just as my sister and myself were. We were all so happy we wept with joy.

"I keep praying to God that He will bless you and give you the strength to carry on your wonderful work, for if it wasn't for you and the Barlows we would still be in the devil's clutches, not knowing God's love and that grace was ours just for the asking.

"Please pray for us.

"Very sincerely,

(Signed) "Mrs. H. C. H."

One man was saved Sunday night, a big fellow about six feet, two or three inches tall, who had not been to church in fourteen years. When he came to the front, he said that he meant it as a definite acceptance of Christ. To fix the thing clearly in his own mind, I suggested that he kneel and tell the Lord Jesus that he was then and there turning his whole life and heart over to Him. He did so, and when he arose with tear-wet face, I asked him if he was willing to turn and tell the people that he had received Christ as Saviour. He was glad to, and repeatedly as I pled with sinners to come, he said, "Amen," to it and, "That is right!"

A man was converted Sunday morning after I had preached on "The Conversion of the Philippian Jailor and His Household." I had stressed strongly that the jailor was saved as soon as he believed but that probably his washing the stripes of Paul and Silas had much to do with convincing his household of the genuineness of his conversion.

I urged that Christians make restitution for wrongs committed, be reconciled to enemies and exhibit a genuinely changed life. I urged that those who trusted Christ should really count the cost, and then having put their hands to the plow not look back but mean business for God, giving up the world. This man said to Miss Viola, "I have got some stripes to wash before I am converted." She explained that first the jailor trusted Christ and then he washed the stripes. It was only a bit until he was happily saved and went away to "wash stripes," we suppose to be reconciled to an estranged wife.

Most of the converts were adults.

One of the most influential soul winners in the revival was a fine young Christian physician, Dr. Barlow. Night after night he brought two carloads of people. Some had not been to church for years. Many of them were his patients. One woman he brought to services, he had met when called upon to treat her for a cut in the head made by a beer bottle. She was happily saved. Another patient he brought and asked me to pray for her conversion. He had been called upon to treat her when she has slashed her wrists in a suicide attempt. She, too, found the Lord. What a marvelous influence a Christian doctor can have for God! How pitifully few physicians amount to anything at all as soul winners when they have the most intimate approach to the human heart than anybody in the world with the possible exception of a pastor.

One night I preached on a Christian home from the statement of Joshua, "As for me and my house, we will serve the Lord," and I outlined from the Bible the importance of Christian marriage, of the husband taking his place as the God-appointed head and high priest of the home, of the wife submitting herself to the husband as a helpmeet, of Bible discipline and control of children, of really Christian example on the part of parents and

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Christ in Gethsemane

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground"

— Luke 22:44.

(Stenographically reported sermon of John R. Rice, Sunday night, September 24, 1939, Dallas, Texas.)

Open your Bibles and turn to Luke, chapter 22, beginning with verse 39 and reading to verse 46.

"And he came out, and went, as he was wont (as accustomed), to the mount of Olives; and his disciples also followed him.

"40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

"41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

"42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

"45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

"46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation."

A similar passage is in Hebrews 5:7 and it is necessary to a good understanding of this passage.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" —

referring, evidently, to Christ in the garden of Gethsemane. Now what is the meaning of this passage, especially verse 44?

"And being in an agony he prayed more earnestly: and his sweat was as it were great

drops of blood falling to the ground."

This is the most tragic prayer-meeting the world ever saw but it was not in vain. I say the most tragic because more things hung on the outcome of this prayer-meeting than on any prayer-meeting that was ever held in time or eternity.

Here Jesus came to pray. It is not generally understood for what Jesus prayed. I remember that a young preacher said a good many years ago that this is the only prayer Jesus ever prayed that was not answered, but he was utterly wrong. This prayer was answered. According to the Scripture just read in Hebrews 5:7, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared," this prayer was heard and this prayer was answered. Jesus prayed through. Now for what did Jesus pray? I was taught in my boyhood and read this last week from G. Campbell Morgan that Jesus' flesh shrank from the cross and that Jesus didn't want to go to the cross when He said, "Father, if thou be willing, remove this cup from me" and prayed the second time and the third time. "Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

For What Did Jesus Pray In Gethsemane?

Now for what did he pray? He prayed that God would save Him from death. He didn't mean, "Save me from the cross." If that was what Jesus was praying for, He was praying against everything He ever said, He was praying against every prophecy in the Word of God. If Jesus was praying for the Father to keep Him from the cross, He was praying against the will of God. If He was praying, "Father, keep me from the cross," He

was praying against the salvation of the whole world. If He was praying, "Now, Father, I don't want to die for sinners," He was praying against the thing He had planned to do before the world began, the thing He surrendered to do and had been announcing every day of His life that He would do.

And that isn't all. Well, suppose Jesus thought there was some other way to save sinners. If Jesus thought there was some other way to save sinners, He didn't know as much about the Bible as I know, for I know "Without shedding of blood is no remission" (Heb. 9:22). And I know that every sacrifice, every type, every prophet down through the ages taught that without shedding of blood is no remission, and God's Passover Lamb must come and the blood must be shed and He must suffer the torments for us, and He must die and be mocked at and spit upon. He must utter the cry of the twenty-second Psalm. He must die, accused and taunted with the taunts that were foretold in the Bible. Now I know that Jesus had to die to save sinners, and I am sure that He knew more than I know now. Jesus could not have been praying, "Father, I don't want to go to the cross. Please don't let me die. Please save people some other way." I am certain in my mind that that could not have been the thing Jesus was praying for. No! No! If so, I remind you it is the only time in the life of Christ that He ever prayed against the will of God. If so, it is the only time in the Word of God where Jesus ever prayed and His prayer was not answered and that Jesus hung back and begged to get out of doing right and do what He promised to do and what the Father told Him to do. That cannot be? Jesus was not praying, "My Father, keep me from dying on the cross!"

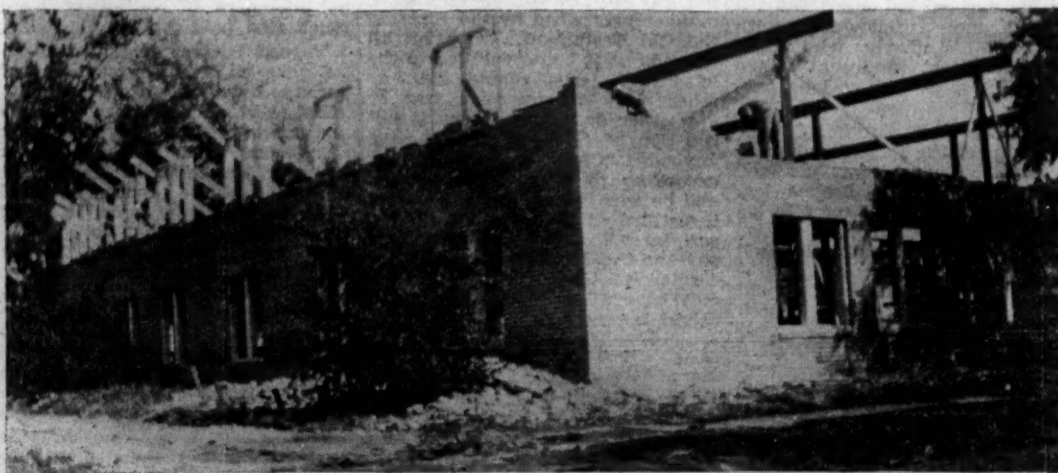
What was He praying for? That is the same old story that followed the life of Christ in relation to Satan, resisting the same thread of temptation all the way through. Jesus had been tempted to avoid the cross. Now Satan was trying to kill Christ in such a way as to miss the crucifixion. Self doesn't want to die, doesn't want to be mortified in the deeds of the flesh. Jesus was continually tempted to stay away from the cross. Now Satan would have killed Him before time, so that He would not die according to the scriptures and save sinners.

Now when Jesus met the devil in the wilderness, Satan said, "Do you see all the kingdoms of this world? You bow down and worship me and I will give you these kingdoms." Did Satan lie when he said that those kingdoms belonged to him? Well, as far as rights are concerned, he lied, but as far as actual possession is concerned, in some sense he told the truth. It would have been no real temptation to Jesus otherwise.

No, I say the temptation was this. The Devil said, "Jesus, you want to reign, don't you?" If Jesus had answered him at all, He would have said, "Yes, and I am going to reign. I am the seed of Abraham to whom was promised the land of Palestine, and I am the seed of David to whom was promised the kingdom of David. I am the Son of God prophesied to

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FUNDAMENTALIST BAPTIST CHURCH BUILDING, DALLAS, NOW UNDER CONSTRUCTION



Two-story Sunday school building of the Fundamental Baptist Church, Dallas, is taking form rapidly as shown in the accompanying cut. The building is 92 feet by 72 feet, will be two stories high. Wednesday night more than half of the subflooring on the second floor is laid, the steel is erected. Meantime, services are being held in the temporary tabernacle nearby. The original building was destroyed by fire November 22nd, last year.

We are paying cash as far as possible and will not borrow more than seems absolutely necessary. Those who feel impressed to have part may send offerings to the church office, 207 South Beckley, Dallas, Texas. This building will be used temporarily for an auditorium and Sunday school. Later it is planned, God willing, to build a large auditorium and use all this building for a big Sunday school.

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of the need for a family altar. After making the standard as rigid as possible, I plead with men to take the responsibility for their homes, give up their bad habits, start the family altar, and take the family with them for Christ. I asked men who would take that solemn vow in the presence of their families and the community, to stand. After a painful silence, one, then two or three others, and finally a large number of men stood. It was a time of holy dedication. Then the wives and children of these men stood, agreeing to join in the family altar and in the home patterned after the Bible.

One Christian man who in the past has been very influential and useful, a fine soul winner, did not stand. Later he told me that he had first to conquer the cigarette habit. His best friend had said to him, "Dan, I noticed you didn't take that vow with us the other night. Why not?" And he replied, "Because I can't tell a lie as easy as you can. I knew I couldn't take that vow until I give up my tobacco." The other good man most soberly replied, "It was no lie with me. I gave up my tobacco right then and haven't touched it since. And I mean all the rest of it, too!"

We found on the Pacific Coast a great deal of worldliness in churches that are supposed to be fundamentally sound. Church members have very little conscience about picture shows, dancing, and mixed bathing. The Hollywood influence has made itself felt sadly in the churches. So many cults and false religions have broken down the solidarity of Christian people on moral matters. To such people my sharp, emphatic denunciation of sin, my merciless attack on lukewarmness seemed striking and at first offensive. However, the Spirit of God moved deeply and strongly in the hearts of His people, and a really blessed revival resulted. The gratitude and love of the people was very sweet to the editor's heart when we said good-bye.

The pastor, Rev. Lyman H. Coker, has built a good work. The church has about one thousand members. The building is well-equipped for a fine Sunday school which often runs to eight hundred in attendance. The building is completely paid for and the church stands well in the community. The fellowship with Brother Coker and his splendid family was a treat for which we thank God. We learned that through the pastor's large Bible class about one hundred and thirty-five people had been won to Christ and the church within recent months.

Monday night Brother Paul Green at Phoenix, Arizona, had arranged for me to preach at Grace Baptist Church in Phoenix. Here three years ago God gave a happy revival. It was good to see the people again. Incidentally, the First Baptist Church of Maywood, California, is in the Northern Baptist Convention and the Grace Baptist Church at Phoenix is a Southern Baptist Convention church. This editor is an independent Baptist, not affiliated officially with the Southern Baptist Convention, though Southern Baptist people are very dear to me. But I am in the soul winning business and trying, like Paul, to be all things to all men that by all means I might win some. Bless God, He wants to win souls to Himself in every church that loves Him and believes the Book and trusts in the blood. I am glad to preach in revivals anywhere that the gospel may be

CHRIST IN GETHSEMANE

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die for sinners and to come the second time before I ever came the first time. Enoch the seventh from Adam prophesied that I would come the second time and that time I am coming to reign." I am sure if Jesus answered him at all, He said, "I certainly do intend to reign over the kingdoms of this world," for Jesus had taught and afterwards taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). And Christ is to reign on earth.

Now what was the temptation? The Devil said, "If you will fall down and serve me, you can have your kingdom without a cross. You can have a crown without a crucifixion." And that was the temptation everywhere. That is the reason why when Jesus told the disciples, "The Son of man must be delivered into the hands of sinners and must be crucified and die and the third day arise from the dead," and when Peter said, "No, no. This shall not be unto thee," that Jesus turned and said to him, "Get thee behind me, Satan: thou art an offence unto me" (Matt. 16:23). It is the same old thing that Satan brought to Jesus at every moment of His life, "You don't have to die, you don't have to die." Jesus must have said to Himself, "If I don't die, nobody will be saved! I could go and not die, but nobody could ever be saved!" That is the temptation Satan brought to Jesus Christ. Every time it was that thing. Do you know why Jesus said to Peter, "Get thee behind me, Satan"? It was because Peter brought the message of Satan, though Peter knew it not. Peter had not planned it, but Peter that day was the chosen tool of Satan to tempt the Lord Jesus Christ to avoid the crucifixion.

You find later on when He came to the crucifixion, sitting down in front of Him was a great group of people. From three sources this temptation came again to the dying Saviour. The Pharisees said, "Come down from the cross and we will believe in you. Come on down. You said you were the Son of God — come on down and we will believe in you." The people said, "He saved others; let him save himself and we will believe on him." And the thieves cast the same in his teeth. The temptation was to avoid the crucifixion, detour around the cross, take an easy way!

Now what was Jesus praying for in the garden? He was "exceeding sorrowful, even unto death." Jesus was about to die. The blood was already breaking from the veins. He was in agony and He was in such agony that He would have died had God the Father not answered His prayer. He was in the act of death then; "sorrowful, even unto death," because of grief and a breaking heart — this was literally killing His body out there. Jesus said, "If I

preached in its fulness with the power and freedom of the Holy Ghost.

In Phoenix we were entertained in the home of Brother Paul Green and his devoted helpmeet. We also had sweet fellowship with Brother W. W. Taylor who introduced me most kindly at Grace church where he was so long pastor.

We found that Brother Butler, the pastor of the First Fundamental Baptist Church, was confined to his home with a broken leg. But he sent for me to come to his home for fellowship. There we talked of the goodness of God and His nearness in trouble and I agreed that if possible I would preach some for this fine church and pastor on some future visit to Phoenix. They have one hundred and sixty-five members, have perfect harmony, and their church is now being redecorated and painted, is paid for in full. I heard many kind things about the work. I also met Rev. Bancroft, the president of the Phoenix Bible Institute, and pastor of the Evangelistic Center. He and a number of students attended the service at Grace church.

At Grace church one woman came out openly to claim the Lord and many, many friends urged me to return to Phoenix for a revival at some future date, when the time could be arranged.

die in the garden, with no cross, I cannot save anybody. If I die today before the Passover lamb is killed instead of on the day it is to be killed, I cannot save anybody. If I die contrary to the Scripture, the devil would win."

Satan tried to have the Jews stone Jesus (Jno. 5:16, 18; Jno. 7:1, and especially Jno. 8:59), so that His bones would be broken, when it had been written in the Scripture, "A bone of him shall not be broken" (Jno. 19:36; Exo. 12:46). He tried to have the people of Nazareth throw Christ down a cliff where certainly he would have been killed and bones broken (Luke 4:29). Then He could not have been our Saviour.

And many other ways Satan tried to avoid Jesus' coming to the legitimate end and the fulfillment of every promise that He would die on a certain day in a certain way and following a certain pattern and say certain words on a cross, condemned outside the city of Jerusalem. So that night Jesus said, "Father, oh, tonight the Devil wants to kill me. Save me from this Satan's death that I may go tomorrow and die the divine death and die for sinners." And that night Jesus prayed through! He "prayed with strong crying and with tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7). And God said, "I will send an angel to comfort Him and to strengthen Him." And an angel from God came down and succored the Son of God. He prayed, not to avoid the cross — no, NO! — but to make it so He would live until tomorrow and tomorrow die as God had planned that He would die, as He came into the world to die.

No, no, my friend, do not believe Jesus prayed, "My Father, don't let me go to the cross." Do not believe that. That is not what He prayed for. He prayed, "Oh, my Father, if you do not intervene, I will die here prematurely, for Satan has determined to kill me now, and I am dying now," and He prayed, "Oh, my Father, take this cup and pass it on until tomorrow. Oh, if it is your will, all right, but, oh, my Father, if it is possible, then make this cup pass from me so I will live until tomorrow and die in the way appointed and in the time appointed, between two thieves and be buried in the rich man's grave and cry in the agony of the twenty-second Psalm." He must be condemned to die by the Sanhedrin, then in Pilate's judgment hall and have the lash of the cat-o'-nine-tails on His back and have the soldiers cast lots for His garments, and so He prayed, "My Father, O let it be according to the Scriptures. Let this death pass from me tonight that I may meet death tomorrow in the appointed way!"

Do you know what the gospel is? We have too little understanding of the gospel. "The gospel is that Christ died for our sins," somebody says. No, no. That is not all of it. That is just part of it. Paul said, "This is the gospel (I Cor. 15:3, 4), 'how that Christ died for our sins according to the scriptures,' that is, Christ died on the day and at the place, in the manner prescribed by the Bible, in the Old Testament. Salvation all depends on it being fulfilled to the letter. If Jesus should die any other place or any other way or any other date, then Jesus is not the Son of God and cannot save anybody. 'Christ died for our sins according to the scriptures' . . . and he was buried, and rose again the third day according to the scriptures." Twice in that short passage the Lord insists that "according to the scriptures" is the only way Christ can die and be raised to save anybody.

Jesus Prayed Through

I hope you will see Jesus there as He goes to pray. He said to His disciples, "Come and watch with me. You need to watch and pray lest you fall into temptation." You know we have great temptation when weary, when discouraged. Discouragement is of the devil. It is of the devil. Don't you ever let the devil get you down and make you think God has forgotten you. If you go by sight, scenes and circumstances, the devil will whip you. I would say, "No, sir, I look beyond circumstances to the unseen Christ of God and to

the intangible promises of God. I know God does what He says all right." But you need to watch and pray lest you enter into temptation. Discouragement — tiredness! And the Scripture says "they slept for sorrow." They were so sad and discouraged and so disheartened that they gave up praying and went to sleep. The Saviour had picked out three particular ones of the disciples, Peter, James and John, and said to them, "Watch with me." Later He returned and said to them, "Could ye not watch one hour?" for they were asleep. Jesus prayed the prayer, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). And He prayed the second time and came again, and he went the third time and prayed, and Matthew says, "saying the same words," the Lord Jesus prayed!

How suggestive that is. I believe public prayers ought to be short and to the point ask for what we want and then quit our prayer. Our praying ought to be very much like William Jennings Bryan told a group of us. He went down into the Rio Grande valley. He said a certain German farmer introduced him. This man was a prosperous, influential farmer, but he was not notorious as a public speaker. He said, "Vell, fellow citizens, they hafe asked me to introduce to you Mr. Bryan who vill speak to you. I hafe now done so, and he vill now do so." And he sat down. I believe our praying ought to be much to the point as that when in public. Public prayer ought to mean business, and ought to only touch those things that would be proper for all to pray about, such simple language that all of us in our hearts could say, "Amen," to it, fervent enough to include all of us, and no longer than all can gladly follow. But when we are alone, God knows we ought to come and pray again the same words. Many times we ought to stay all night in prayer as did Jesus. Prayer is work. Intercessory prayer is work, hard work. Jesus sweat great drops of blood and He prayed and cried to God with tears and supplication and strong crying. The Lord Jesus Christ prayed through!

Now you have the setting of it. I call to your attention the first lesson for Christians, then if I can, the lesson for unsaved people.

Some Lessons For Christians

There are two things to which I call your attention. The first lesson is to Christians. The first is, Oh my soul, how much was paid for my salvation! How much I owe to God. I wonder if you ever enter into the subject of the death of Christ as a commonplace? I preached the other night on the crucifixion of Christ. I said then as I meditated and planned and prayed about it, "Oh, God, there is one thing I dread, and that is that I will preach so many times on the crucifixion and on the death of Christ until after awhile I could speak on the agony of Jesus on the cross and have no tears, after awhile I could talk about the dying breath of our Saviour as He prayed for sinners and have no broken heart about it?" So I prayed that God would break my heart, and He did. Oh God, forgive us preachers if we forget how much God paid for us!

Though I have perhaps some little gifts as a Bible teacher, and perhaps have less gifts as an evangelist — I have felt impressed more and more that we ought to turn our hearts back, not so much to teaching the letter of the Word, though that is important and I want to do it and know it ought to be done, but that more and more we enter into passion that the Lord Jesus had and the burden and tears and the death and the sweating of blood! Oh, God, help us! Do you remember how much was paid for you? You are not your own! You are bought with "the precious blood of Christ."

I had some thought, "If in some dramatic way I could portray the Saviour," and I recoiled in my heart. I sometimes act out some parts of my message, but I cannot picture the dying Saviour with the agony and sweating blood. Yet if somehow the Spirit of God would show your heart how Jesus looked and how He felt and how He prayed and how He suffered when He was in the garden and when "being in a great agony He prayed the more earnestly." Oh, if we

"Shut Your Mouth Before God Shuts It For You!"

Sunday Night Sermon by Pastor John R. Rice in Temporary Tabernacle, 201 East Tenth Street

Pastor John R. Rice home for all services Sunday. All services held in temporary tabernacle. Sunday school at 9:30; morning preaching service, 10:45; evening evangelistic service, 7:30. Radio service, 7:30 a.m., WRR.

In the morning service important business will be transacted in which all members will be interested, with a tender message from God's Word to feed hungry souls. The pastor especially urges a large attendance at his Bible class at 9:30.

realized how much Christ paid for us, then we would love Him better.

Oh, I wish it could be so that I could say that I would never sin any more. I wish I would never grieve Him any more. I like this little chorus, "I ain't gonna grieve my Lord any more." I like to sing it but every time I do my heart rebukes me. I wish it were so but it isn't. But tonight for a Christian, I would like to lay on your heart how much you owe to the Lord Jesus Christ, how much you cost, and remember, you are dead. You went through Gethsemane. Christ prayed for you. You went through Calvary: Christ died for you. You can go out tonight and say, "I belong to Christ. He paid for all my sins."

There is another lesson for Christians and I hope you will get it. Oh, what manner of praying we ought to do. What manner of burdens ought we to have. That is laid on my heart now and more. I feel that I need to have some of the burden Jesus had.

A preacher said to me the other day, "Brother Rice, don't you find it harder to win souls now than it used to be?"

My friend, that is just an alibi. If we don't have a good many people saved, we say that it is hard. Oh, we preachers are so hard-hearted. We Christians are hard-hearted. We Christians don't have a broken heart and tears. Oh, may we have the broken heart that Jesus had. We can have it and ought to have it. Jesus is our example. The Lord Jesus died for us and the Scripture says, "He suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21). That was the pattern of Jesus. That is what He meant when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). So then we ought to follow after Jesus. He suffered for us, leaving that example.

Do you remember how Paul said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3). Oh, the pain in the heart! Do you have any pain in your heart? Do you have any burden on your heart? Do you have any dying? Paul said on this matter — oh, he said, "I die daily. I am crucified with Christ." We use the term crucified until it means nothing to us. It ought to mean death. You are to die to self. You are to have your plans broken up, your ambition dead, then lay self on the altar. We have so used this term crucifixion and cross as to steal its meaning. We make a kind of pretty symbol of the cross. To us it is a little bit of a gold thing that we hang on a chain, or a little bit of a pin that we stick in the lapel of our coats. It is a nice thing to sing about, a cross is. It is a sign on top of a church, a cross is. Or maybe it is some kind of a temptation. "My cross is that I had to do without a hat this winter." No! No! We have toned down the meaning of words and have violated every meaning in the world. This thing the Lord is talking about is death-agony, bloody, terrible. We need to come back and see Jesus sweating the bloody sweat in an agony as He prayed

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THE SWORD OF THE LORD

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and wept and cried and begged and cried and prayed before God and prayed through, lest we should all be damned; lest Satan should have killed Him that night before He went to the cross.

There is a lot of the Bible that we ignore. In Amos the second chapter, the Scripture says, "Woe to them that are at ease in Zion." People ought not to be at ease. We ought not to be well satisfied. One of the troubles with Christian people everywhere — preachers, Sunday school teachers — we are not burdened. "Woe to them that are at ease in Zion." Doesn't the Scripture say when Zion travailed, sons and daughters would be born? (Isa. 66:8). The reason we do not have more sinners saved, we do not have more travail. We do not weep over people till we can't sleep nor eat. We need the lesson of Gethsemane.

Fathers and mothers have brought a curse on their children. They have taught them to put schools before revivals; they themselves put business before soul winning, pleasure before God Almighty. All over the country people have sold out like Lot. They are going to reap the fruit of it.

What I started to say is, we can not have revival unless somebody has travail, a breaking up of fallow ground, unless we have broken hearts and tears. We must have some sorrow or God cannot bless. "Break up the fallow ground of your heart. Sow not among thorns" (Jer. 4:3; Hos. 10:12). It is time to sow in righteousness and reap in mercy, the Scripture says. I tell you, we must have some broken hearts! Oh, my Christian friends, the burdens on Jesus are our burdens, too. If He wept, we ought to weep. If He sweated, we ought to sweat. If He prayed, we ought to pray. If He was in an agony, we ought to be in an agony, too.

I say again, we ignore the plain meaning of so many Scriptures. Paul said, you remember in Romans the twelfth chapter, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And we have used the word *sacrifice* until it does not mean anything. We use the word *sacrifice* when we say, "I will give a dollar when I only meant to give fifty cents," or, "I will do without ice cream I had planned for tomorrow." A sacrifice means a lamb taken and slain and the blood poured out and the lamb burned on the altar. A sacrifice means Jesus nailed to the cross. We do not know what sacrifice means these days. We think it means a little self-denial or trouble. We have lost the meaning and have taken the heart out of the Word of God. Yet back there Paul had the idea that it meant to die, not only a willingness to die in his heart, but he said, "I gave myself up to die." He gave up everything dear in this world. Paul said so. "I have suffered the loss of all things and do count them but dung,

that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8, 9). And he who was stoned and fought lions at Ephesus and was beaten with rods, in peril of the sea, in perils of his countrymen, despised, abused, imprisoned, "that old saint of God" said, "I die daily." We try to use those words and live in nice houses with three square meals a day, ride in nice cars, have plenty of clothes. Nobody insults us. I dare say, nobody here has had a rotten egg thrown at him for Jesus Christ. No one has spit in your face. You have never had anybody curse you for Jesus' sake. You have never lost a good friend for Jesus Christ. Most of us have not. Yet we try to talk as if we have entered in some sense into the sorrows of the cross, or that we are the successors and the heirs of the martyrs of the church. God forgive us! We should realize, as Christians, the burden and agony of Jesus in the garden and that He was an example that we should follow. I will grant you, I know that something took place that night that I cannot re-enact. The same Scripture said, "He went a little further." Brother Hoover, He went further than you and I will go at all. And yet there is a sense in which you and I enter into the soul agony of Jesus for sinners and the dying world and we ought to pray through. God help us to have some burden and sorrow and shame and agony and death of Jesus in the garden of Gethsemane.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Jesus did that for a dying world.

I do not wonder that Paul said, "I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake" (Col. 1:24).

That verse seems to mean a thing it can't mean. It seems to be contradictory. It seems that Paul enters into the atonement. It seems to mean that Paul some way pays for man's sin, that there is priesthood, that there is substitution, that there is sacrifice, that there is atonement that a Christian has part in. Well, if you make this distinction, that in one sense Christ alone paid for all our sins, I will admit that is true. I will say aside from that paying for the sins of the world on the cross, we should enter into Christ's suffering. If you mean in getting the gospel to people, if you mean praying through for power and revival and victory and for a dying world, I know we ought to fill up what is lacking of the sufferings of Christ. To me that is past understanding. That is one reason I feel preaching is such a holy calling. Like Paul, I feel I would like to say, "I magnify mine office." And God bless you, I am going to preach! I hope I may die if God ever makes it so I can't preach. For in some sense the Lord Jesus Christ saw fit to breathe on me, to put me in the stead of Christ that I may be an

ambassador in Christ's stead. I pray that I may weep as He wept and I might suffer and agonize and wait with prayer and supplication and strong cryings and tears like Jesus did, and fill up in my body what is lacking of the sufferings of Christ.

You Christians, listen to our Saviour as He agonized and wept and sweated the bloody sweat and cried to God and prayed through in the Garden of Gethsemane. "And being in an agony" — "and being in an agony," He prayed the more earnestly," the Scripture says, "and his sweat was as it were great drops of blood falling down to the ground." Well, I wonder tonight, how much you care. That is a strange thing. What are Americans thinking about? War? A little, but not so much. Are they thinking about hospitals filled with the wounded and groaning ones? Are they thinking about unmarked graves? No. No! What are they thinking about? Widows and orphans weeping tonight in Rumania, Poland, with maybe hundreds or even millions to die? No. No! First, they are thinking about saving their own hides and getting rich all they can; sell all the guns they can, all the ammunition they can, make all the money they can and to hell with the rest of the world! That is what America is thinking about. Do you have any sorrow for the sadness of the world today. I wonder how we can be happy with all the sin and burden in this world today? with all the sorrow that is in the world today. This must be the midnight hour. The Scripture says at midnight a cry went forth, "Behold, the bridegroom cometh." Midnight must be coming soon, such a midnight of human suffering and sorrow we have never seen.

I believe we must be in the beginning of sorrows which comes just before the Great Tribulation. Oh, the sorrows of the world and the troubles of the world. My dear friends, do you care about that? Do you care about that? I wonder.

I said something about being called to preach just awhile ago. I found in my pocket a bunch of notes — I suppose I have forty or fifty in my brief case. In Petersburg, the pastor said, "We will pass these envelopes out, and if you want to put in an offering, or if you want to put a note in telling Brother Rice how you have been blessed, do that." I guess maybe forty did. I was just looking over them — let's see one of these in my pocket, without any thought at all, let's see one of them. This one says:

"Dear Brother Rice. I got a great blessing out of these meetings. I got saved Sunday night, and thank God for saving me. Pray for me. D. D." And there are others like that.

I have been torn very, very seriously between two pulling things in these last few weeks. Oh, how I have wanted to be with you! It seemed to me a tragedy for me not to help you with this tabernacle. I think you got along fine, and you built the tabernacle just as well as if I had been here. But it seemed to me a tragedy. I didn't get to drive a nail in it. You bought the lumber. You planned it. You put it up. I didn't get to shake hands or lead in prayer or win a soul around here while it was going on. I have been torn between two loves. One is my people. I owe you something. I stick around and keep you from getting a good pastor. I owe you people something, but I tell you, my friends, I owe a dying world, too. Like Paul, I must say, "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15).

I have a call out to California. I know you think, "Brother Rice. I wish you would stay here." I know you do, and I would like to stay here. You say, "We would like to consult you about this and that, and visiting the sick, and, Brother Rice, we wish you were here to push about the collection." But, my friends, multitudes are dying all over the country today. There are very few evangelists today. Many are starved out, and pastors turned against it, and they are partly to blame. Some were too money-minded. Some had sensations without doing much Bible preaching. But the truth is, I wish

God would raise up some more Moodys. I am for the pastors, but the place that lies barren is the field of evangelism in this country. Some preachers can go to a small church for a few days of meeting and with musical glasses and saws, they can get a few people saved. That is good. But where is the man that can go to Atlanta, Georgia, or Kansas City, or even to Chicago or Philadelphia or Washington, and like Moody, Torrey, Chapman, Gypsy Smith in his heyday, and win thousands to Christ? There are no more in America. Do you know any like that? The world is dying for lack of evangelists.

I just tell you, my friends, the world is dying for lack of evangelistic preaching in the power of the Holy Ghost. (A lot of preachers have a true message, they are true to the Bible). I cannot feel but that it is the call of God and I must go.

I want to lay on your heart, and I want you to feel the same way about it before you go to sleep tonight, you will pray with strong crying and tears for that missionary in Brazil, who for the pitiful little sum of \$25.00 a month takes his family away into the interior — he is a cultured man, a man of ability, and he rides in that little buggy because he can't afford a car on the money we pay him. He

starts a Sunday school in his own home and now organizes a Baptist Church and has begun to baptize new converts in the interior of Brazil. Tonight before you go to sleep, can't you say, "Oh, God, lay on me part of the burden that he has in Brazil. Give me a burdened and broken heart and travail of soul. Let me have part of the apostolic burden that preachers of old time and the apostles had for a dying world without Christ."

I don't need to threaten you — you are my people. You love me; I think you know my heart. God will bless you if you put souls first if you get a burden for a dying world. If you don't have, this church is going to die, and I hope

(CONTINUED ON PAGE 4)

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CHRIST IN GETHSEMANE

(CONTINUED FROM PAGE 3)

we do. We ought to if we lose our burden, and we have lost too much of it.

Somebody says, "I think Brother Rice ought to stay around here some."

For the rest of my life I intend to spend a good deal of my time holding revival meetings.

"You can't be the best pastor."

But God called me to win souls. I begged Him for a broken heart and God knows I don't want to change it. I want a broken heart for sinners.

In one of these other letters, a

man said, "I came every night, and every night you hit me harder and harder. Finally (he named the night, I don't remember) he said, 'I had to settle it. I just had to, settle it.'"

As he went out of the door he and his wife came — I don't know about the trouble in their home; I don't know about the drinking or whatever it was that had nearly broken their home — but his wife held on and cried and cried.

"Now," she said, "now it is going to be all right at home, isn't it, Honey?"

And he bowed his head and said, "Yes, it is!"

And she would say, "It will be all right, now. It will be all right back at home, won't it?"

And he went away just smiling and rejoicing, and promising to begin prayer at the table, instead of living to break his wife's heart as he had.

Oh, my friends, I look back on men like that all over the country. Oh, if we had some young men who had a burden for the lost. We need preachers with broken hearts and part of the agony that Jesus had for sinners in the garden. Oh, may God give it!

I have been thinking about the last few days—I have in my study biographies of good men. You young preachers, I hope you will take a delight in biographies of great men like D. L. Moody or George Mueller who perhaps was next to Moody in blessing my life—that great English prayer man. Oh, if we could learn to pray like he prayed.

Then I think of the story of Spurgeon. (*The Shadow of the Broad Brim* is good, but I read an older biography first.) The life of Hudson Taylor and of Robert Murray McChesney, the great Scotch preacher. I think of Charles G. Finney. I think about a little handful of men who went under a haystack and prayed till God opened a mission field. I remember that Charles Wesley, John Wesley, Whitfield, after awhile Peter Boehler, got together and prayed and prayed and prayed for Holy Spirit of God to come upon them in power. I think of Finney as he went up in a loft and wrapped himself in a buffalo robe and prayed nearly the night through for souls and power to win them. I think of Moody who went two years burdened and in prayer, his heart couldn't get on anything else until the power of the Holy Spirit fell upon him in Wall Street, New York. And He came in such power that he said later, "If You don't withhold Your hand, Lord, I will die." Moody said, "I wouldn't give up what I got that night for all the wealth of the world—it would be only the small dust of the balance compared to what I got that night."

I think about David Brainard, a missionary to the Indians who knelt down in the snow and didn't think it cold for the passion of his heart as he prayed for the Indians of North America.

These men entered into the sufferings of Christ! Oh, may God teach us to have a broken heart like Christ when being in an agony He prayed the more earnestly and His sweat was as it were great drops of blood falling to the ground.

Sinner, It Was For You

And now then a message for sinners, too. Oh, that message for sinners! Do you realize how tenderly this Saviour loved you? I preach hard against sin. But I love sinners, and I want you to come and see the love of the Lord Jesus as He wept over sinners that night and agonized for them. Don't you think if Jesus was thinking of only Himself, of His own ease, He would have been glad to have it over with that night. On the cross He died the next day and said, "It is finished," and gave up the ghost — I want you to mark that, He gave up the ghost. That was His own intention. His own plan. That is the reason He said, "I lay down my life, that I might take it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18). And He said to Pilate, "Thou couldst have no power at all against

me, except it were given thee from above" (John 19:11). I say, when Jesus said, "It is finished," "It is finished," one could hear a triumphant ring in it. I can hear in the voice of the Saviour on the cross in that last cry, "Oh, thank God, it is done! The suffering is done, and I am glad to be done with it!" I think one could hear that in that cry.

So, if you think Jesus was thinking about Himself in the garden, He could have said, "Let it be done tonight. I will die and the agony will be over." If you think He was thinking only of Himself you are mistaken. He was not. He was thinking of you. He was saying, "My God, don't let the devil kill me. Let this cup pass from me and let me live until tomorrow to die for sinners." Oh, Jesus died for sinners. He died for you and in the garden He prayed through and if He hadn't, He would have died prematurely and could not have saved any one.

I do not know how you people feel that plan to save yourself and keep yourself. You need not watch Jesus. You are not concerned with His agonies on the cross and in the garden. Now the bloody sweat — what does that mean? His strong cries — what do they mean. You who are planning to save yourself don't need that. In Romans the 4th chapter, the Scripture says, "If Abraham were justified by works, he hath whereof to glory; but not before God."

Go ahead and brag if you save yourself, but don't be talking about Calvary. Call yourself a "Harrisite," Brother Harris, but not a Christian. You are not a Christian if you are saving yourself.

I got a letter and answered it this past week, from a man greatly bothered because I said that a born again child of God had everlasting life, that he would never be lost. He wrote a letter rebuking me in strong terms for that "very dangerous doctrine," and sent me a booklet by a young Methodist preacher deriding as terribly dangerous and damnable that doctrine that one can be saved forever by the blood of Christ. If you are here tonight and you are thinking in terms of saving yourself, then there is no use talking to you about Calvary and Gethsemane and the bloody sweat and the agony. That is nothing to you if you are saving yourself and keeping yourself. Go ahead! But for sinners that need a Saviour, consider the sweetest picture that a mortal eye ever looked upon! Hear these words as the Saviour wept and prayed. It surely must have been the tenderest prayer that ever fell from mortal lips when Jesus prayed!

I know Jesus had a way of praying that fascinated his disciples, and as He prayed, as Luke the eleventh chapter tells us, as He prayed so earnestly, with such anointing, so clearly with the presence and manifestation of the Spirit, He prayed with such compassion, somehow over sinners and out of His overwhelming love for sinners that a disciple said, "Lord, teach us to pray!" I know what He was praying for! I know He would not have prayed without praying for sinners—that poor, dying, undone, wicked, guilty, Hell-deserving, Hell-bound sinners should be saved. That is what Heaven rejoices about now. He came to seek and to save that which was lost, and the Scribes and Pharisees murmured and said, "This man receiveth sinners and eateth with them." I know, I can tell what He was praying about. The Bible doesn't say, but I know what Jesus was praying about. And one said, "Oh, Lord Jesus, teach us to pray." I think what He meant was, "Oh, God, I thought I could pray until I heard your prayer. Oh, Jesus, teach me to pray like that!" To have heard that prayer of Jesus must have been the most enticing thing the people ever heard. But, oh, sinner, tonight if you could have heard Jesus pray in the garden, then you would know how He loves sinners. And then the next day He prayed the same way, saying, "Father, forgive them, for they know not what they do." Oh, Jesus prayed so that sinners might be saved. Thank God, He prayed through until the morning when He could go to the cross and pay for our sins so that we might be saved.

You can be saved tonight. I wish you could realize, sinner, that salvation is something that you

can't pay for. You could not pay for it if you wanted to. Jesus paid it all. So I think Christians ought to pray through about things, but a lost sinner does not have to pray through for salvation. As many as receive Christ, He gives them power to become the sons of God. Whosoever calls upon the name of the Lord can be saved. He died for sinners. Will you trust Him for salvation?

It doesn't take any agony and waiting before you can be saved. If you want to come trusting Jesus, He died for sinners. And when you have Him, you have salvation. He prayed through so that you might take it freely without agony. He suffered that you might take it freely. That is what He suffered for. Do you want Christ tonight? Do you want peace and forgiveness and salvation tonight? Then you may have Him, and I hope you will.

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